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ORTHODOX REMARKS
Upon a Late
PREFACE,
Publish'd before some
Occasional SERMONS.

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Upon a Late
PREFACE,
Publish'd before some
Occasional SERMONS,
Preach'd by the
L-- B-- of St. *Asaph*.

The Second Edition.

L O N D O N,

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A F E W

Orthodox Remarks

Upon a Late

P R E F A C E, &c.

IT's pleasant to observe how busie the Whiggs have been alate in Furbishing up their exploded Schemes! How indefatigable in Reviving their blasted Topick of Liberty! How officious in explaining the Legal Rights of the People: With what Views only the Pious Projectors Know, but we that are not in the Secret have liberty to Guess. Such Popular Doctrines as these might have came from the hands of a *Juncto* with a good Grace; but for a Bishop to ap-

pear so warmly in the Cause of Liberty is not warranted by many Precedents. Had he been led by Constraint to declare either on the side of strain'd Prerogative, or Liberty of the Subject, such an Explanation might have come within the Limits of a Pardon; but to appear in Print unprovok'd, and restore to Life some Occasional Sermons which had slept quietly in a Scrutore for some Years, on purpose to Head them with an avow'd Declaration for Liberty and Property, is somewhat perplexing to those Gentlemen who assert the Power of the Keys in their full extent, and resolve all Christian Liberty into Implicit Obedience. That worthy Prelate's Order and Profession leading him to cultivate Peace and Submission in the State, It's much he should industriously revive a Principle at this time of day, which put the whole Nation in a Flame two years ago; made People lay violent hands upon themselves, pull down their own Houses, and afterwards burn them, with abundance of such Paradoxes.

This

This vile Notion of Liberty has not only distemper'd this, but former Ages. This set our forefathers a madding; *Wat Tyler*, fir'd by this Principle, summon'd his Ban and Arier-Ban of *Thatchers*. From this Call, *Ket* the *Tanner* set up his Oak of Reformation; and the Famous *Masaniello* of *Naples* was inspir'd by this pious Principle, when he from a Fisher-Boy set up for a Regulator in the State. Hence all the Factions in the Church have sprung, Parity and Co-ordination have been the effects of Christian Liberty the Hereticks of all Ages have introduc'd, and ended in a blessed state of Levelling. Oh! could Pious Arch-Bishop *Laud* peep out of his Grave, and hear a Bishop of his Province Preaching so heartily on the side of Liberty, he would forthwith pronounce him an Assembly Man, or *Scotch* Covenantant, and doom him to the High Commission.

What would those two undefiled Sons, *Manwaring* and *Sibthorp* say to this Doctrine? why, Flat Heresy,

Anarchy, Sedition, and what not; and had our Prelate liv'd in some of those Pious Reigns, there's no doubt but he would have tasted of some of their wholsom Severity, for propagating such an unwary Doctrine. We never had such a noise about a foolish Fantom before the Revolution. Every one was taught to Obey without reserve, and the Pulpit gave it for Gospel, That the *Prince's* Will was the Voice of God. It's true, in King *Charles's* time, Two or Three Turbulent Spirits made an enquiry into the Original of Government, and found out by deep Meditation, That the People had a Right to their Goods and Possessions, and likewise Freedom of Person, with several other old fashion'd Priviledges, but they soon felt the weight of Prerogative, and paid for their ill-tim'd squeeking. But now we have got into such a mad Vein of Talking of Liberty, that we grow impertinent and foolish with it. Talk to a Man of serving his Country, of his Relative Duties, as Husband, Parent, &c. Nay, Talk to him of serving God: He shall tell

tell you he is a Free-born English-man, by which I presume he thinks himself at liberty, either to perform those Duties, or let them alone; and sure when such dangerous Humours are a Float, and ready to overswell the bank, it is not prudence to increase the Flood. But this may not only be deem'd a Pernicious Doctrine, but likewise a very Impolitick one from the Mouth of a Bishop, as it tends to the lessening the Grandeur and Awfulness of that High Station: For by this Notion of Liberty, every Esquire in time will be tempted to think he has a Civil Right independant of the Church, and so probably fall short of those *Coupees* he made while he fancied himself in a state of Subjection. Some People have been so bold to expound that saying, of *No Bishop, No King*, as if there had been always heretofore a strict Combination betwixt C-n and Ch-ch, to maintain the Power of each other; The C——ch by instilling slavish Principles into the Minds of the People, supporting the Arbitrary Dominion of the Crown; The C——n
in

in exchange, giving up the Souls of the People to the Guidance of the Ch — ch, and supporting their Spiritual Tyranny over the Minds and Consciences of the People.

If this Exposition holds Good, such a Principle as Liberty seems a strange Self-denying Doctrine from one of that Order, and deserves the greater Attention ; and therefore it may not be amiss to Examine the Bishop's Reasons for the Publication of these Sermons and Principle : “ He has it seems, from the
 “ Observations he has been able to make
 “ of our Publick Affairs for many Years
 “ past, and from the natural Tendency
 “ of several Principles and Practices that
 “ have of late been studiously Reviv'd,
 “ and from what follow'd thereupon,
 “ been induc'd to Fear and Preſage
 “ That these Nations would some time
 “ or other, if ever we should have an
 “ Enterprizing Prince upon the Throne,
 “ of more Ambition, than Virtue or
 “ Justice, fall into the way of other
 “ Nations, and lose their Liberty.

These

These Fears and Presages must have been since the Revolution ; for at that time every Heart and Hand seem'd to joyn Heartily in the Cause of Liberty, and its strange there shou'd be such a Tendency to Slavery in the Nation, after it has been Fighting above Twenty Year to preserve its Just Rights : Why it's possible the Good Bishop has some Reason for what he says, and may discern such Consequences without the help of second Sight. Being a Man of Observation, he could not but see how sick many grew of the Revolution after the Danger from Popery was over ; He could not but find how Languid and Cool the Sense of Liberty appear'd on the Spirit of the generality, when they came to pay for the Maintenance of it. This Good Prelate no doubt observ'd how sincerely many repented of their rash undertaking, in going in so hastily to Revolution Measures, and saw the same Men inviting the Tyrant Home again, whom they had expell'd but Three Years before. He saw without dispute a numerous Party in Power, opposing and obstructing all King *William's* Designs

signs which he had form'd for the further Security of these Nations, thro' the whole course of his Reign, giving the Enemy all the Advantages they possibly could by their delays, and Distressing that poor King in the most sensible part. He saw those who had sworn heartily to the Revolution Settlement, soon Flying off, and introducing Knavish Distinctions, in Favour of a Popish Pretender, and no doubt, heard with horror, of the intended Assassination of our Great Deliverer, in order to make way for Slavery ; and all this by a set of Men, who were eager for a Deliverance in the hour of Distress. This Pious Bishop it's possible may have grounded some Fears and Presages of loss of Liberty to these Nations from the Observations he has made upon several Passages some time before, and ever since the Popish Rebellion broke out in 1709, when the Revolution was publickly traduc'd, and the Principles by which it was effected were Damn'd in several foolish unintelligible Addresses. When the full Cry of the Pulpit, ran altogether against

Li-

Liberty, and Property was made the Sport of every Ravenous Tyrant : When the Illegality of Resistance, upon any pretence whatsoever, was Proclaim'd as the Standard Doctrine of the First Ages, and all that had any hand in the Revolution were consign'd to the Devil beyond Redemption ; When Princes were made as independent as God, and absolv'd from their Coronation Oaths by every Spiritual Bellweather ; When the Laity likewise on the sudden fell into the same Dotage, and forgetting what they had been contending for some Ages, talk'd in as abject and humble a Strain about Liberty as any *French* Peasant.

His Presages don't seem ill-grounded, when he percieves the same Principles Reviv'd which put all our former Kings of this Nation upon Tyranny, and affecting Arbitrary Rule ; It's natural for all People, not only to covet, but likewise exercise the little Power they are possess'd of in their humble Capacity, but when a Prince of a vast Spirit, unconfin'd Ambition and Arrogance, comes

comes to a Throne, and he finds the Principle of Absolute Non-Resistance imprinted on the Minds of the People under Pain of Damnation, what a *loose* in a Prince may not a People expect from so restrain'd a Principle in the Subject? What Appetite is he not liable to Indulge, when, set free from any Ties or Obligations, he has the Persons and Estates of all his Subjects to range over without Controul? All the hopes we have left are, that the warmest Asserters of those Passive Principles, have been the first Violators of them whenever they have fancy'd themselves aggriev'd: So that a Prince must have a prodigious Stock of Faith to trust them.

“ The Good Bishop goes on, Foresec-
 “ ing to whose Charge a deal of this
 “ dreadful Mischief, whenever it hap-
 “ pens, will be laid, and therefore re-
 “ solves to deliver himself from the
 “ Curses of Posterity by Declaring
 “ that, tho’ he has always Preach’d
 “ up Reverence to the *Prince’s* Person,
 “ and held it according to the Laws in-
 “ violable;

“ violable ; yet he never thought him-
 “ self at Liberty to tell the People that
 “ either *Christ*, *St. Peter*, or *St. Paul*,
 “ had by any Doctrine Subverted the
 “ Laws and Constitutions of the Coun-
 “ try where they Liv’d, or put them
 “ in a worse Condition, with respect
 “ to their Civil Liberties, then they
 “ would have been had they not been
 “ Christians.

I fear the Clergy will come in for a
 great share of this Article, poor Inno-
 cent Spotless Tribe ! Sure the Charge is
 too Severe against them. They deli-
 ver us up to Slavery, No, no, we are
 only grown a little too heady with the
 late Notion of Liberty, and our Spiri-
 tual Guides endeavour to break us
 gently of that wild Humour, and when
 once we are come to our Selves, they
 will drop the Topick of unreserv’d
 Submission. But since the Bishop has
 given me a Hint of the Clergies being
 the Chief Instruments in bringing this
 impending Mischief upon the Nation,
 I cannot well tell how to put any great
 Confidence in them, their Treachery in
 a Neigh-

a Neighbouring Nation being so fresh in our Memory ; for within half a Century they have deliver'd up a free-born People by their Pestilent Doctrine of Absolute Obedience, to be as Tame and Wretched Creatures, as the Vilest Slaves in *France*, and the People are at full leisure, from Trade and Business, to Curse them.

One would think that we could never fall into the same Snare after so many struggles for Liberty ; but upon a careful Survey, we shall find the Nation Debauch'd in their Notions of Liberty beyond Expression , and within these very few Years, All the Horror of Slavery is worn off, and People generally look upon it as a Bug-bear, only to support Taxes, and keep up the War. All the Horror of Free-Quarter, is quite defac'd and talk'd of as a Winter Dream ? The Rapes, the Ravages of a Licentious Soldiery in King *James's* time, are all pass'd by as things of Common Incurfion ; The *French* are no more look'd upon as Enemies and Oppressors by Numbers of People, but

but treated as Harmless Neighbours, and Sincere Friends. I won't say the Clergy have contributed to these abject Sentiments of the People; but the Nation was generally very differently Complexion'd, before this Slavish Doctrine of Absolute Obedience was Publish'd afresh to the World two years ago. Never certainly was poor Nation Bubbled for a Season by so Absur'd and Contradictory a Principle! But the Good Bishop is of Opinion this Humour will be spent, tho' perhaps too late, and therefore he very Wisely foreseeing what Curses will fall upon these Men, who bring Numbers of poor Deluded Wretches under the Yoak of Slavery, endeavours to transmit his Name to Posterity under another Character: He Scorns to wrest the Scriptures to Flatter *Princes*, or make the free born Sense of Christ or his Apostles bend to the support of a Lawless Prerogative. As Christ never interfer'd with the Civil Government of the *Jews*, or *St. Paul* refin'd upon the Constitution of the *Roman* Empire; so it must be look'd upon highly Pragmatical

tical and Sawcy in a Clergy man to
 raise any Power in a State above the
 stated Laws of the Establishment; for
 in paying that Officious Court, he
 Transgresses the Laws, and becomes
 Criminal in the suppos'd discharge
 of his Duty. Yet we have liv'd to
 see the Prerogative rais'd above the
 Laws in the Pulpit very lately, a-
 gainst the exprels Words of Scrip-
 ture; against the mutual Stipulation
 between Prince and Subject, and a-
 gainst the Original Contract betwixt
 the Governor and Governed, and this
 Swallow'd down by the Multitude,
 and thrusting out true *English* Prin-
 ciples. What Confusion these Do-
 ctrines may breed amongst the Laity
 in after times, and how Mournfully
 soever they may regret the loss of their
 Liberties, the Clergy will be Skreen'd
 from the Reproach by good Benefices,
 and the power over the Conscience,
 and may perhaps throw in a Smile,
 to think what Cullies they have made
 of a free-born People, who talk'd of
 Liberty the most of any, and valu'd
 it the least.

Our

Our good Bishop desires, not only to be thought a good Clergy-man, but a good English-man, Titles thought formerly incompatible in the Times of Pious Fraud and Ignorance, but easily reconcil'd to the true Notion and Ends of Government. The Clergy of *England*, ever since the Reformation, have indulg'd too much to their ancient state of Independancy, and have fancied themselves a Community distinct from the Laity, even in their Civil Rights, and resolving all their Thoughts and Actions into the Will of the *Prince*, have been continually making their Court to the Throne at the expence of the Peoples Liberty; whether ignorance of the Constitution, Ambition, or a secret of Church Government has prompted them, to raise the Prerogative to that unbounded pitch, I shall not determine; but we find them upon all occasions wretchedly misapplying indefinite Doctrines to particular Constitutions in favour of the Crown, and Confounding Scripture with the Laws of the Land. This Humour continu'd

till the Revolution, when so great a Change made People enquire more strictly into the Origin and Ends of Government, weigh the Prerogative in the Scale of Reason, and examin their own Legal Rights and Privileges, in order to justify their proceedings Amongst these, Numbers of Judicious Clergy rank'd, and found that Liberty and Property was of the Essence of our Constitution; That they had unwarily appropriated too much to the Will of the Prince, and that the Crown was invested with no more Power than the Law had prescrib'd: Others of that Robe, under violent suspicions in a former Reign, seem'd to come into these Sentiments with equal sincerity, and disclaim'd High-Commission Maxims till the Danger was over, and then it was plain they only recanted to serve a turn, and make their P——y more solemn. Had all the Gentlemen of that distinguish'd Robe, acted with the same sincerity our Pious Bishop has thro' the whole course of his Ministry, They would have join'd Hand and Heart to the Revolution,
and

and not given occasion for that necessary distinction of High and Low: For we must rank all the High, let them produce their Oaths, Subscriptions, Abjurations, and what not, in the Class of Antirevolutionists, and in the Interest of the Pretender at the bottom.

As an Argument of the Consistency of our Good Bishop's Sentiments, he dares Tally his Principles Seventeen Years ago, with those he wears at present, which are legal Submission to his Prince; and a due regard to the Laws of the Constitution. This is the true old *Magna Charta* Doctrine, and when the Measures of Submission are so plainly stated on the Subjects side, Why should any Man covet to be a greater Slave than the Law has made him? And when the Measures of Power and Dominion are likewise stated on the Prince's side, Why should any Man endeavour to raise that Power higher than the Law has thought fit? Even *James* the First, who affected Arbitrary Power as much as any King since the Conquest, and was always Drivling out, That

That he was a Wise and an old King, Check'd the Convocation, in a Letter to Dr. *Abbot*, for making God in a manner the Author of Sin, in approving the Tyranny and Oppression of bad Princes.

Another Reason our Good Bishop assigns for Publishing these Sermons is, That he might do Honour to the Memory of those two excellent Princess's, King *William* and Queen *Mary*, and chooses to do it at a Time when it is so unfashionable a thing to speak Honourably of them. A Noble and Generous part! and done like a Christian Bishop of the First Ages, and the Gratitude ought to be Recorded, when so few of the Robe appear in Defence of those two immortal Names. An Indolence in such Cases is next to Fear, and makes People have but cool apprehensions of our Late Glorious Deliverance, when all the Spirit and Vivacity ought to be employ'd to keep up that Mercy warm upon the Fancy, and create a Detestation in us, even of the Distant Approaches of Tyranny and Slavery. The

The Pious Bishop Concludes with an Eulogy upon the Seven Years Successes of Her Majesty's Reign, with a Noble Character of the Old Ministry and the Discarded General, and indeed every step of those Years was so amazing, so fruitful of Honour and Glory to these Nations, that they will easily be singled out from any other Parts of this Reign. There was a Good Spirit went forth, and Bless'd the Undertakings both at Home and Abroad, till the Great Disturber of *Israel* mounted at *St. Pauls*, to make the People run Mad, During which Frenzy our Enemies have not been Idle.

F I N I S.

The Pious Bishop concludes with
 an Eulogy upon the seven Years of
 the Ministry of the Most Reverend
 Noble Chancellor of the Old Ministry
 and the Disbanded General, and
 does every thing of those Years was
 necessary to the Honour of Honour and
 Glory of the Nation, that they
 easily be forgot out from any
 Part of this Nation. There was a
 Good spirit went forth, and that
 the Liberty of the Nation both at home and
 abroad, till the Great Disbanded of
 money at St. Pauls, to make
 People more rich, having which
 our Liberties have not been in



